THE MOTHERS BLESSING:

OR,

The godly Counſaile of a Gentle-woman, not long ſince *deceaſed, left behind her for her* CHILDREN:

Contayning many good exhortations, and godly admonitions *profitable for all Parents, to leaue as a Legacy to their Children.*

By Mris. DOROTHY LEIGH.

The eighth Edition.

Prouerbs 1. 8. *My ſonne, heare the inſtruction of thy father, and forſake not the law of thy mother.*

Printed at *London* for *Iohn Budge*, and are to be ſold at his ſhop, at the Greene Dragon in Pauls Churchyard. 1622.

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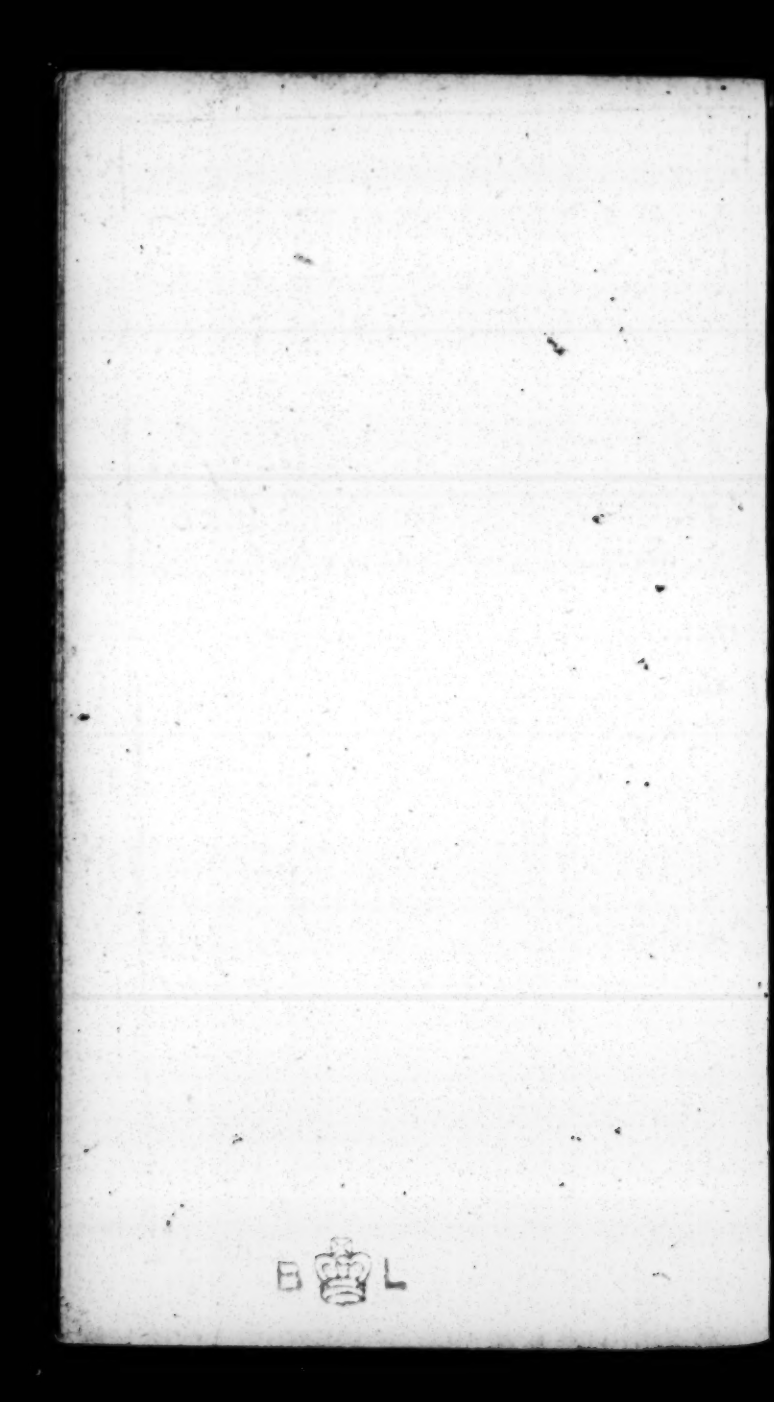

TO THE HIGH *and excellent Princeſſe* the Lady ELIZABETH her Grace, Daughter to the *high and mighty King of great* Brittaine, and Wife to the illuſtrious *Prince, the Count Palatine of* the Rhine:

D. L. *Wiſheth all grace and proſperitie heere, and glory in the world to come.*

MOST worthy and renowned Princeſſe, I being troubled, and vvearied with feare, leſt my children ſhould not finde

the right way to Heauen, thought with my ſelfe that I could doe no leſſe for them, then euery man will doe for his friend, which was, to write them the right way that I had truely obſerued out of the written Word of God, leſt for vvant of vvarning, they might fall where I ſtumbled, and then I ſhould thinke my ſelfe in the fault, who knew there were ſuch downe-fals in the world, that they could hardly climbe the Hill to heauen vvithout helpe, and yet had not told them thereof. Wherefore I writ them the right and ready way to Heauen, well warranted by the Scriptures of the old and new Teſtament, which is the true Word of GOD, and told them

them how many falſe pathes they ſhould finde, how they ſhould finde them, and what care they ſhould haue to ſhunne them: if they tooke a falſe way, what a trouble they ſhould haue in turning againe, what danger if they went on: and of many doubts, which the vvorld would make without a cauſe, and how ſilent it would bee in danger. Thus vvhen I had vvritten vnto them of theſe things, I was at much peace, quiet, and contentment.

But as no contentment in the vvorld continueth long: ſo ſuddenly there aroſe a new care in my minde, how this Scrole ſhould bee kept for my children: for they were too young to receiue it, my ſelfe

too old to keepe it, men too wiſe to direct it to, the world too wicked to endure it. Then in great griefe I looked vp to heauen, from whence I knew commeth al comfort; and looking vp, I ſaw a moſt Angelical Throne of Princely Peeres, & peereleſſe Princes prepared for Heauen, and yet by the appointment of God were heere to comfort vs on the earth: then I perceiued, that this Throne was the Ioy of England: then I conſidered that the higheſt bloud had the loweſt mind: then I ſaw humilitie looking down-ward, while the ſweet ſlips of her vertue grew vpward: then, euen then, Princely Lady, I beheld your milde and courteous countenance, vvhich ſhewed, your heart

heart was bent to doe good to all: wherefore, without feare, and with much faith, I aduentured to make your Grace the Protectresse of this my book, knowing that if you vvould but suffer your name to bee seene in it, wisedome vvould allow it, and all the wicked winde in the world could not blow it away. The Lord multiply his graces more and more on you, and vouchsafe vnto you a numerous posteritie, in whom your Grace may receiue much ioy and comfort, and Gods Church and true Religion, continuall defence and propagation.

Your Graces in all humble and obseruant duty:

TO MY BELOued Sonnes, GEORGE, IOHN *and* WILLIAM LEIGH, all things pertaining to life and godlineſſe.

MY Children, GOD *hauing taken your Father out of this vale of teares, to his euerlaſting mercy in* CHRIST, *my ſelfe not onely knowing what a care hee had in his life time, that you ſhould be brought vp godlily, but alſo at his death being charged in his Will, by the loue and duety which I bare him, to ſee you well inſtructed and brought vp in knowledge, I could not chuſe but*

ſeeke (according as I was by duty bound) to fulfill his Will in all things, deſiring no greater cõfort in the world, then to ſee you grow in godlineſſe, that ſo you might meete your Father in Heauen, where I am ſure hee is, my ſelfe being a witneſſe of his faith in CHRIST. And ſeeing my ſelfe going out of the world, and you but comming in, I know not how to performe this duty ſo well, as to leaue you theſe few lines, which will ſhew you as well the great deſire your father had, both of your ſpirituall and temporall good, as the care I had to fulfill his Will in this; knowing it was the laſt duty I ſhould performe vnto him. But when I had written theſe things vnto you, and had (as I thought) ſomething fulfilled your fathers requeſt, yet I could not ſee to what

what purpoſe it ſhould tend, vnleſſe it were ſent abroad to you: for ſhould it bee left with the eldeſt, it is likely the yongeſt ſhould haue but little part in it. Wherefore, ſetting aſide all feare, I haue aduentured to ſhew my imperfections to the view of the world, not regarding what cenſure ſhall for this bee laid vpon me, ſo that herein I may ſhew my ſelfe a louing Mother and a dutifull Wife. And thus I leaue you to the protection of him that made you, and reſt till death:

Your fearefull, faithfull,
and carefull *Mother*,

D. L.

Counſell

Counſell to my Children.

MY Sonnes, the readers of this book,
I doe you not intreat (word,
To beare with each miſplaced
for why, my paine's as great
To write this little booke to you
(the world may thinke indeed)
As it will bee at any time
for you the ſame to read.

But this I much and oft deſire,
that you would doe for mee,
To gather hony of each flowre,
as doth the laborous Bee.
She lookes not who did place the Plant,
nor how the flowre did grow;
Whether ſo ſtately vp aloft,
or neere the ground below.

But where ſhee findes it, there ſhee workes,
and gets the wholeſome food,

And

And beares it home, and layes it vp,
to doe her Country good,
And for to ſerue her ſelfe at need,
when winter doth begin:
When ſtorm and tempeſt is without,
then ſhee doth find within

A ſweet and pleaſant wholſom food,
a houſe to keepe her warme,
A place where ſoftly ſhe may reſt,
and be kept from all harme.
Except the Bee that idle is,
and ſeekes too ſoone for reſt,
Before ſhe filled hath her houſe,
whereby her ſtate is bleſt.

And then as ſhe did reſt too ſoone,
too ſoone ſhe ſorrow knowes:
When ſtormes and tempeſts are without,
then ſhe her ſelfe beſhrowes.
She looketh out, and ſeeth death
ready her to deuoure:
Then doth ſhe wiſh that ſhe had got
more of the wholſome flowre.

For why, within, her ſtore is ſpent,
before the winter's paſt:
And ſhe by no meanes can indure

the ſtormy winters blaſt.
She looketh out, and ſeeth death,
and findes no leſſe within:
Then too too late for to repent,
you ſee ſhe doth begin.

Therefore ſee you not idle be,
this I would haue you know,
Be ſure ſtill that the ground be good,
whereout the Plant doe grow:
Then gather well, and loſe no time,
take heed now you doe ſee,
Leſt you be vnprouided found,
as was the idle Bee.

D. L.

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THE

THE MOTHERS *Bleſsing.*

CHAP. I.

The occaſion of writing this Booke, was the conſideration of the care of Parents for their Children.

MY Children, when I did truely weigh, rightly conſider, and likewiſe, perfectly ſee the great care, labour, trauaile and continuall

tinuall ſtudy, which Parents take to inrich their children, ſome wearing their bodies with labour: ſome breaking their ſleepes with care, ſome ſparing from their owne bellies, and many hazzarding their ſoules, ſome by bribery, ſome by ſimony, others by periury, and a multitude by vſury; ſome ſtealing on the Sea: others begging by Land, portions from euery poore man, not caring if the whole Common-wealth be impoueriſhed, ſo their children be inriched; for themſelues they can bee content with meat, drinke, and cloth, ſo that their children, by their meanes, may bee made rich, alwaies abuſing this portion of Scripture: *He that prouideth not for his owne Family, is*

1. *Tim.* 5. 8.

worſe

worſe then an Infidell: euer ſeeking for the temporall things of this world, and forgetting thoſe things which be eternall: when I conſidered theſe things, I ſay, I thought good (being not deſirous to inrich you with tranſitory goods) to exhort and deſire you to follow the counſel of CHRIST: *Firſt ſeeke the Kingdome of God and his righteouſneſſe, and then all theſe things ſhall bee adminiſtred vnto you.* Mat.6.33.

CHAP. 2.

The firſt cauſe of writing, is a motherly affection.

BVT leſt you ſhould marualle, my children, why I doe

doe not according to the vſu-
all cuſtome of women, exhort
you by words and admoniti-
ons, rather then by writing: a
thing ſo vnuſually among vs,
and eſpecially in ſuch a time,
when there be ſo many Godly
bookes in the World, that
they mould in ſome mens Stu-
dies, while their Maſters are
mard, becauſe they will not
meditate vpon them; as many
mens garments moth-eate in
their Cheſts, while their Chri-
ſtian Brethren quake with
cold in the ſtreete for want of
couering; know therefore that
it was the Motherly affection
that I bare vnto you all, which
made me now (as it often hath
done heretofore) forget my
ſelfe in regard of you: neither
care I vvhat you or any ſhall
thinke

thinke of me, if among many words I may write but one ſentence, which may make you labour for the ſpirituall foode of the ſoule, which muſt be gathered euery day out of the Word, as the children of Iſrael gathered Manna in the Wilderneſſe. By the which you may ſee it is a labour: but what labour? A pleaſant labour, a profitable labour: a labour, without the vvhich the ſoule cannot liue. For as the children of Iſrael muſt needs ſtarue, except they gathered euery day in the Wilderneſſe and fedde of it: ſo muſt your ſoules, except you gather the ſpirituall Manna out of the Word euery day, and feede of it continually: for as they by this Manna comforted their hearts,

hearts, ſtrengthened their bodies, and preſerued their liues; ſo by this heauenly Word of God, you ſhall comfort your ſoules, make them ſtrong in faith, and grow in true godlineſſe, and finally preſerue them with great ioy, to euerlaſting life, through faith in Chriſt; whereas, if you deſire any foode for your ſoules, that is not in the written Word of God, your ſoules die with it euen in your hearts & mouthes; euen as they, that deſired other foode, dyed with it in their mouthes, were it neuer ſo dainty: ſo ſhall you, and there is no recouery for you.

Chap.

CHAP. 3.

The best labour is for the foode of the soule.

OH my Children, is not this a comfortable labour? Our Saviour Christ saith, *Labour not for the meat that perisheth, but for the meat that endureth to everlasting life:* and yet I see, and feare, you shall see, how many there bee that crosse Christ in these words: nay rather crosse themselues: for, contrary to our blessed Sauiours counsell, they labour for the meat that perisheth, and in the meane time they lose the foode of everlasting life. Ioh. 6. 27.

This (my beloued sonnes and deare children) this is the cause that maketh me so much to feare you, and those who hereafter shall come of you, because I see so many that regard not the vvords of our Sauiour CHRIST, who came from the high Throne of GOD, and preached to vs, *Gal.4.4.* and prayed for vs, and tooke our flesh vpon him, and kept it without sinne, refusing no *Math.4.23.* company, healing euery sickenesse and disease, fed the hungry, gaue pardon to euery sinner that would but aske it, dyed for vs, endured the paines of Hell for vs; yea, *Rom.4.25.* more then this, euen in our owne flesh he ouercame sinne, death, and hell, yea, and more then this, also hee carried our flesh

fleſh into Heauen in the ſight of many, and there keepes it, and is become a Mediatour for vs in it; hee ioyned himſelfe to vs in our fleſh, as it is written, *Hee tooke our fleſh vpon him*: he taught vs to ioyn our fleſh vnto him by Faith, that *where hee is, there wee might bee with him alſo*: and if wee will not follow him, that hath done all this for vs, and much more then I can write or declare, how vnthankefull ſhall wee ſhew our ſelues?

Heb.2.14.

Ioh.17.24.

My deare Children, haue I not cauſe to feare? the holy Ghoſt ſaith by the Prophet, *Can a Mother forget the childe of her wombe?* As if hee ſhould ſay, Is it poſſible, that ſhee which hath carried her child

Eſay 49.15.

within her, ſo neere her heart, and brought it forth into this world with ſo much bitter paine, ſo many grones and cryes, can forget it? Nay rather, will ſhe not labour now till Chriſt bee formed in it? Will ſhee not bleſſe it euery time it ſucks on her breſts, when ſhee feeleth the bloud come from her heart to nouriſh it? Will ſhee not inſtruct it in the youth, and admoniſh it in the age, and pray for it continually? Will ſhee not bee afraid, that the child which ſhe endured ſuch paine for, ſhould endure endleſſe paine in hell? Could Saint *Paul* ſay vnto the *Galatians*, that were but ſtrangers to him concerning the fleſh onely, he had ſpent ſome time amongſt

amongſt them, to bring them to the profeſsion of the truth, from which hee feared they would fall? and could hee, I ſay, vvrite vnto them, *My little Children, of whom I doe trauaile againe in birth, vntill Christ bee formed in you?* And can any man blame a Mother (vvho indeede brought forth her childe with much paine) though ſhee labour againe till Christ bee formed in them? Could Saint *Paul* wiſh himſelfe ſeparated from God for his brethrens ſake? and will not a Mother venture to offend the vvorld for her children ſake? Therefore let no man blame a Mother, though ſhe ſomething exceede in vvriting to her children, ſince euery man knowes that the loue

Gal 4.19.

Rom. 9 3.

of a Mother to her children, is hardly contained within the bounds of reaſon. Neither muſt you, my ſonnes, when you come to bee of iudgement, blame mee for writing to you, ſince Nature telleth mee, that I cannot long bee heere to ſpeake vnto you, and this my minde will continue long after mee in vvriting; and yet not my minde, but I ſeeke to put you in minde of the vvords of our Sauiour
Iohn 6. 27. Chriſt, which ſaith, *Labour not for the meat that periſheth, &c.* where you ſee that the foode of the ſoule is to bee gotten
Math. 20. 6. by labour, *Why ſtand you heere* (ſaith Chriſt?) Heere is no time to beidle: they that will reſt with Chriſt in Heauen, muſt labour to follow him heere

heere on earth. *Bleſſed are the dead, which dye in the Lord, for they reſt from their labour.* Thus you ſee, if you will goe to the place which Chriſt hath bought for you, you muſt labour to follow Chriſt: hee laboured to get it for you, or elſe all your labour would haue beene as nothing; and now you muſt labour to lay hold on him, or elſe all your labour will bee worth nothing. Many there bee that labour, the cleane contrarie way; for they learne Chriſt, and take hold of traditions: and a number loyter, and by that meanes neuer get hold on CHRIST. And this is the cauſe why I write vnto you, that you might neuer flye from him with the Reu. 14. 13.

one, nor yet loyter with the o-ther, but that you might learn to follow him, & to take hold of him in the written Word of God, where you ſhall find him (as Chriſt himſelfe witneſſeth) and no where elſe.

Iob.5.35. *Search the Scriptures* (ſaith he) *for they teſtifie of mee.* Labour therefore that you may come vnto Chriſt.

Chap. 4.

The ſecond cauſe is, to ſtir them vp to write.

THE ſecond cauſe, my ſonnes, vvhy I write vnto you (for you may thinke that had I had but

but one cauſe, I would not haue changed the vſuall order of women) is needfull to bee knowne, and may doe much good. For where I ſaw the great mercy of God toward you, in making you men, and placing you amongſt the wiſe: where you may learne the true written Word of God, which is the pathway of all happineſſe, and which will bring you to the chiefe Citie new Ieruſalem: and the ſeuen liberall Sciences, whereby you ſhall haue at leaſt a ſuperficiall ſight in all things: I thought it fit to giue you good example, and by writing to intreate you, that when it ſhall pleaſe GOD to giue both vertue and grace with your learning, hee ha-

uing made you men, that you may write & ſpeake the Word of God, without offending any, that then you would remember to write a booke vnto your children of the right and true way to happineſſe, which may remain with them and theirs for euer.

Chap. 5.

The third cauſe is, to moue women to be carefull of their children.

THE third is, to encourage vvomen (who, I feare, will bluſh at my boldneſſe) not to bee aſhamed to ſhew their infirmities,

ties, but to giue men the firſt and chiefe place: yet let vs labour to come in the ſecond: and becauſe wee muſt needs confeſſe that ſinne entred by vs into our poſteritie; let vs ſhew how carefull wee are to ſeeke to Chriſt, to caſt it out of vs and our poſteritie, and how fearefull wee are that our ſinne ſhould ſinke any of them to the loweſt part of the earth; wherefore, let vs call vpon them to follow Chriſt, who will carry them to the height of Heauen.

Chap.

Chap. 6.

The fourth cauſe is, to arm them againſt powerty.

THE fourth cauſe is, to deſire you, that you vvill neuer feare powerty, but alwayes know it is the ſtate of the Children of God to be poore in the world. Ioh.12.8. Chriſt ſaith, *Yee ſhall haue the poore with you alwaies.* It may be, hee hath appointed you or yours to be of this poore number. Doe not ſtriue againſt Mat.19.24. Chriſt. *It is as hard* (ſaith hee) *for a rich man to enter into heauen, as for a Camell to goe thorow the eye of a needle.* S. *Iames* Iam.5.2. ſaith, *Wo be to you that are rich.*

Saint

Saint *Paul* ſaith, *The deſire of money, is the roote of all euill.* Which if it bee true, as it is not to bee doubted of, and you feare pouerty, then doth it neceſſarily follow, that you vvill deſire the roote of all euill, which is money, and ſo become good for nothing. The feare of pouerty maketh men runne into a thouſand ſinnes, which nothing elſe could draw them to: for many fearing the cold ſtormes of pouertie, which neuer laſt long, runne on to the hot fire of hell, which neuer hath an end. This matter requireth many words, for it is hard to perſwade the nature of man from the feare of pouerty: wherefore I will ſpeake more of that afterwards: onely I now

1. *Tim.* 1. 6. 10.

now ſay, Feare not to bee poore with *Lazarus*, but feare a thouſand times to bee rich with *Dives*.

Chap. 7.

The fift cauſe is, not to feare death.

The fift cauſe is, to deſire you neuer to feare death; for the feare of death hath made many to deny the knowne Truth, and ſo haue brought a heauy iudgement of God vpon themſelues. A great reaſon, vvhy you ſhould not feare death, is, becauſe you can by no meanes ſhunne it, you muſt needes en-

endure it: and therefore it is meete that you ſhould bee alwayes prepared for it, and neuer feare it: *Hee that will ſaue his life*, ſaith Chriſt, *ſhall loſe it, and hee that will loſe his life for my ſake and the Goſpels, ſhall finde it.* Do not feare the paines of death, in what ſhape ſoeuer hee come: for perhaps thou ſhalt haue more paines vpon thy bed, & be worſe prouided to beare them, by reaſon of ſome grieuous ſickneſſe, then thou art like to feele, when God ſhal call thee forth to witneſſe his Truth. The only way not to feare death, is alwayes to bee prouided to dye. And that thou mayeſt alwayes bee prouided to dye, thou muſt be continually ſtrengthening thy faith with the promiſes of

Mat.16.26

of the Goſpell, as, *Hee that liueth and beleeueth, ſhall not dye: and though he were dead, yet ſhall hee liue. Meditate in the Law of the* LORD *day and night*, (as the Pſalmiſt ſaith) and then thou ſhalt bee fit to bring forth fruit in due ſeaſon: then thou ſhalt bee fit to ſerue GOD, thy King and Country, both in thy life and in thy death, and alwaies ſhalt ſhew thy ſelfe a good member of IESVS CHRIST, a faithfull Subiect to thy Prince, and alwaies fit to gouerne in the Chriſtian Common-wealth, and then thou mayeſt faithfully and truely ſay: *Whether I liue or dye, I am the Lords.* But without continuall meditation of the Word, this cannot be done.

Ioh.11.25, 26.

Pſal.1.2.

Rom.14.8.

And

And this was one of the chiefe cauſes why I write vnto you, to tell you that you muſt meditate in the Word of GOD: for many reade it, and are neuer the better, for vvant of Meditation. If ye heare the Word, and reade it, vvithout meditating thereon; it doth the Soule no more good, then meate and drinke doth the body, being ſeene and felt, and neuer fed vpon: For as the body will dye, although it ſee meat: euen ſo vvill the ſoule for all the hearing and reading of the Word, if that ye doe not meditate vpon it, and gather Faith, and ſtrengthen it, and get hold of Chriſt; which if yee doe, Chriſt will bring you to the Kingdome of his Father;

ther; to which you can come by no meanes but by faith in him.

Chap. 8.

The ſixt cauſe is, to perſwade them to teach their Children.

THE ſixt reaſon is, to intreat and deſire you, and in ſome ſort to command you, that all your children, be they Males or Females, may in their youth learn to reade the Bible in their own Mother tongue; for I know, it is a great helpe to true godlineſſe. And let none of you pleade pouerty againſt this; for I know, that if you be neither

ther couetous, prodigall, nor idle, either of which ſinnes wil let no vertue growe where they come, that you need not faile in this: but if you will follow the Commandement of the Lord, and labour ſixe dayes, and keepe the ſeuenth holy to the Lord, and loue him with all your heart, ſoule, and ſtrength, you will not onely bee willing, but alſo able to ſee them all brought vp to reade the Bible. *Salomon* that vvas wiſe by the Spirit of GOD, ſaid, *Remember thy Creatour in the dayes of thy youth.* And yee are alſo commanded, to *write it vpon the walles of your houſes, and to teach it your children. I know* (ſaith God) *that Abraham will teach his children, and his chil-*

Eccle.12.1.

Deu.11.19, 20.

Gen.18.19.

childrens children, to walke in my commandements. Alſo I further deſire you; becauſe I wiſh all vvell, and would bee glad you ſhould doe as much good as could bee in the Wildernesſe of this world, that if any ſhal at any time deſire you to bee a Witneſſe to the baptizing of their Childe, that then you ſhall deſire the perſon ſo deſiring, to giue you his faithfull vvord, that the Child ſhall be taught to reade, ſo ſoone as it can conuenientlie learne, and that it ſhall ſo continue, till it can reade the Bible. If this will not bee granted, you ſhall refuſe to anſwer for the Child: otherwiſe do not refuſe to be a Witneſſe to any: for it is a good Chriſtian duety. Moreouer, forget not,

not, whether you anſwer for the Childe or no, to pray, that the Childe baptized may receiue the Holy Ghoſt, with all other children of the faithfull, eſpecially when you are where a Child is baptized; for it is your duty to pray for the increaſe of the Church of God. *Pray for the peace of Ieruſalem* (ſaith the Pſalmiſt) *let them proſper that loue thee.* *Pſal.122.6.*

CHAP. 9.

The ſeuenth cauſe is, that they ſhould giue their Children good names.

THE ſeuenth cauſe is, to intreate you, that though

childrens children, to walke in my commandements. Alſo I further deſire you; becauſe I wiſh all vvell, and would bee glad you ſhould doe as much good as could bee in the Wilderneſſe of this world, that if any ſhal at any time deſire you to bee a Witneſſe to the baptizing of their Childe, that then you ſhall deſire the perſon ſo deſiring, to giue you his faithfull vvord, that the Child ſhall be taught to reade, ſo ſoone as it can conuenientlly learne, and that it ſhall ſo continue, till it can reade the Bible. If this will not bee granted, you ſhall refuſe to anſwer for the Child: otherwiſe do not refuſe to be a Witneſſe to any: for it is a good Chriſtian duety. Moreouer, forget

not, whether you anſwer for the Childe or no; to pray, that the Childe baptized may receiue the Holy Ghoſt, with all other children of the faithfull; eſpecially when you are where a Child is baptized; for it is your duty to pray for the increaſe of the Church of God. *Pray for the peace of Ieruſalem* (ſaith the Pſalmiſt) *let them proſper that loue thee.* *Pſal.* 122. 6.

CHAP. 9.

The ſeuenth cauſe is, that they ſhould giue their Children good names.

THE ſeuenth cauſe is, to intreate you, that though

though I doe not liue to bee a Witneſſe to the baptizing of any of your Children, yet you would giue mee leaue to giue names to them all. For though I doe not thinke any holineſſe to bee in the name, but know that GOD hath his in euery place, and of euery name; yet I ſee in the Bible, it was obſerued by GOD himſelfe, to giue choyſe names to his children, which had ſome good ſignification. I thinke it good therefore, to name your Children after the names of the Saints of GOD, which may be a meanes to put them in minde of ſome vertues, which thoſe Saints vſed; eſpecially, when they ſhall reade of them in the Bible: and ſeeing many are deſirous

to

to name both their owne Children and others, after their owne names, this will bee a meanes to increaſe the names of the Saints in the Church; & ſo none ſhall haue occaſion to miſlike his name, ſince hee beareth the name of ſuch Saint as hath left a witneſſe to the world, that hee liued and dyed in the true faith of Ieſus Chriſt. The names I haue choſen you, are theſe, *Philip*, *Elizabeth*, *Iames*, *Anna*, *Iohn* and *Suſanna*. The vertues of them that bore thoſe names, and the cauſes why I choſe them, I let paſſe, and onely meane to write of the laſt name a *Suſanna*, famouſed through the vvorld for chaſtity; a vertue vvhich alwayes hath beene, and is of great

r *The ſtory of Suſanna, though it be not Canonicall, nor to bee equalled to thoſe bookes that are; yet it may be true and of good vſe, as many other hiſtories written by men are.*

great account, not onely amongst the Christians and people of GOD, but euen among the Heathen and Infidels. Insomuch that some of them haue written, that a woman that is truely chaste, is a great partaker of all other vertues; and contrariwise, that the woman that is not truely chaste, hath no vertue in her. Which saying may well be warranted by the Scripture; for, whoso is truely chaste, is free from idlenesse, and from all vaine delights, full of humilitie, and all good Christian vertues; whoso is chaste, is not giuen to pride in apparell, nor any vanity, but is alwayes either reading, meditating, or practising some good

good thing vvhich ſhee hath learned in the Scripture. But ſhee which is vnchaſte, is giuen to bee idle; or if ſhee doe any thing, it is for a vaine glory, and for the praiſe of men, more then for any humble, louing and obedient heart that ſhee beareth vnto GOD and his Word: vvho ſaid, *Sixe dayes thou ſhalt labour*; and ſo left no time for idleneſſe, pride, or vanitie; for in none of theſe is there any holineſſe. The vnchaſte Woman is proud, and alwayes decking her ſelfe with vanitie, and deights to heare the vaine vvords of men, in which there is not onely vanity, but alſo ſo much wickedneſſe, that the vaine words of men,

Exod.20.9.

and womens vainenesse in hearing them, hath brought many women to much sorrow and vexation; as wofull experience hath, and will make many of them confesse.

But some will say, Had they onely lent an eare to their words, they had done well enough.

To answer which, I would haue euery one know, that one sinne begetteth another. The vaine words of the man, and the idle eares of the woman, beget vnchaste thoughts oftentimes in the one, which may bring forth much wickednesse in them both.

Gen.3.12. Man said once, *The woman which thou gauest me, beguiled mee, and I did eate.* But wee

wee women may now ſay, that men lye in waite euery where to deceiue vs, as the Elders did to deceiue *Suſanna*. Wherefore let vs bee, as ſhee was, chaſte, watchfull, and wary, keeping company with mayds. Once *Iudas* betrayed his Maſter with a kiſſe, and repented it: but now men, like *Iudas*, betray their Miſtreſſes with a kiſſe, and repent it not: but laugh and reioyce, that they haue brought ſinne and ſhame to her that truſted in them. The onely way to auoid all which, is to bee chaſte with *Suſanna*, and being women, to imbrace that vertue, which being placed in a woman, is moſt commendable.

An vnchaſte woman de-

ſtroyeth both the body and the ſoule of him ſhee ſeemeth moſt to loue, and it is almoſt impoſsible to ſet downe the miſchiefes, which haue come through vnchaſte women. *Salomon* ſaith, that *her ſteps leade to Hell.* Wherefore bring vp your daughters, as *Suſanna's* Parents brought vp her: teach them the Law of the Lord continually, and alwayes perſwade them to imbrace this vertue of chaſtitie.

Prou. 2. 18.

It may bee, that ſome of you will maruaile, ſince I ſet downe names for the imitation of their vertues, that bore them; why I placed not *Mary* in the firſt place, a woman vertuous aboue all other women. My reaſon

reaſon was this : becauſe I preſumed, that there was no woman ſo ſenſeleſſe, as not to looke what a bleſſing GOD hath ſent to vs women, through that gracious Virgin, by whom it pleaſed GOD to take away the ſhame, which EVE our Grandmother had brought vs to : For before, men might ſay; The Woman beguiled mee, and I did eate the poyſoned fruit of diſobedience, and I dye. But now man may ſay, if hee ſay truly; The Woman brought mee a Sauiour, and I feede of him by Faith and liue. Heere is this great and wofull ſhame taken from women by GOD, vvorking in a woman : man can claime no part in it: the

ſhame is taken from vs, and from our poſteritie for euer.

Gen.3.15. *The ſeede of the Woman hath taken downe the Serpents head*: and now, whoſoeuer can take hold of the ſeede of the Woman by Faith, ſhall ſurely liue for euer. And therefore all generations ſhall ſay, that ſhe was bleſſed, who brought vs a Sauiour, the fruit of obedience, that whoſoeuer feedeth of, ſhall liue for euer: and except they feede of the

Iohn.6.53. ſeede of the Woman, they haue no life. Will not therefore all women ſeeke out this great grace of GOD, that by *Mary* hath taken away the ſhame which before was due vnto vs euer ſince the fall of man?

Mary was filled with the Holy

Holy Ghoſt, and with all goodneſſe, and yet is called the bleſſed Virgin: as if our GOD ſhould (as hee doth indeed) in briefe comprehend all other vertues vnder this one vertue of chaſtity: wherefore I deſire that all women, what name ſo euer they beare, would learne of this bleſſed Virgin to bee chaſte: for though ſhee were more repleniſhed with grace then any other, and more freely beloued of the LORD, yet the greateſt title that ſhee had, was, that ſhee was a bleſſed and pure Virgin; which is a great cauſe to moue all women, whether they bee Maids or Wiues (both which eſtates ſhee honoured) to liue chaſtely,

to whom for this cauſe God hath giuen a cold and temperate diſpoſition, and bound them vvith theſe words: *Thy deſire ſhall be ſubiect to thy husband.* As if God, in mercy to women, ſhould ſay; You of your ſelues ſhall haue no deſires, only they ſhall be ſubiect to your Husbands: which hath beene verified in Heathen women ſo, as it is almoſt incredible to bee beleeued: for many of them, before they would be defiled, haue beene careleſſe of their liues, and ſo haue endured all thoſe torments, that men vvould deuiſe to inflict vpon them, rather then they would loſe the name of a modeſt Mayd, or a chaſte Matrone. Yea, and ſo farre they

Gen 3.6.

they haue beene from conſenting to any immodeſtie, that if at any time they haue beene rauiſhed, they haue either made away themſelues, or at leaſt haue ſeparated themſelues from companie, not thinking themſelues worthy of any ſociety, after they haue once beene deflowred, though againſt their wils. Wherefore, the woman that is infected with the ſinne of vncleanneſſe, is worſe then a beaſt, becauſe it deſireth but for nature, and ſhee to ſatisfie her corrupt luſts.

Some of the Fathers haue vvritten, that it is not enough for a woman to bee chaſte, but euen ſo to behaue her ſelfe, that no man

may thinke or deeme her to bee vnchaſte. We reade, that in the Primitiue Church, whē there were warres betweene the Chriſtians and the Pagans, if at any time the Pagans had gotten the victorie, that then they would ſeeke to deflowre the Virgins: to the which ſinne before the Chriſtians would yeeld, they would continually lay violent hands vpon themſelues; inſomuch, that the Doctors of the Church were oftentimes conſtrained to make diuers Sermons and Orations to them, to diſſwade them from that crueltie, which they inflicted vpon themſelues, rather then they would ſuffer themſelues to bee deflowred: ſuch a diſ-

a diſgrace did they thinke it, to haue but one ſpot of vncleanneſſe: and yet none of theſe were ſo holy as this *Mary*, this pure and vndefiled Virgin.

Some godly and reuerend men of the Church haue gathered this, that there were fiue women of great vertue in the time of the Law, the firſt letters of whoſe names doe make her whole name, to ſhew, that ſhee had all their vertues wholly combined in her, as namely,

Michal,
Abigal,
Rachel,
Iudith, and
Anna.

Shee was as faithfull to her husband, as *Michal*, who 1. *Sam.* 19. 12.

vvho ſaued her husband *Dauid* from the fury of *Saul*, although hee were her Father and her King, not preferring her owne life before the ſafety of her Husband. Shee was
1.*Sam.*25.3 as vviſe as *Abigail*, who is highly commended for her Wiſedome: amiable in the
*Gen.*29.17. ſight of her Husband, as *Rachel*: ſtout and magnanimous in the time of trouble, as *Iudith*: patient and zealous in
1.*Sam.*1. 10,11. Prayer, as *Anna*. Seeing then that by this one name, ſo many vertues are called to remembrance, I thinke it meete, that good names bee giuen to all vvomen, that they might call to minde the vertues of thoſe vvomen vvhoſe names they beare: but eſpecially aboue all other morall Vertues,

tues, let women be perſwaded by this diſcourſe, to embrace chaſtitie; without vvhich, we are meere beaſts, and no women.

CHAP. 10.

Reaſons of giuing good names to Children.

IF yee ſhall thinke mee too tedious about the naming your Children, I tell you that I haue ſome reaſon for it, and the firſt is this, To make them reade in the Bible, the things which are written of thoſe Saints, and learn to imitate their vertues. Secondly, be-

2. becauſe many haue made a God of the Virgin *Mary*, the Scripture warranting no ſuch thing, and haue prayed to her, (though there they ſhall finde that ſhee was a woman, yea, and a comfort to all women: for ſhee hath taken away the reproach which of right belonged vnto vs, and by the ſeed of the woman we are all ſaued) it was therefore fit I ſhould ſpeake largely of that name. 3. Thirdly, ſeeing many haue heretofore, and now doe make Images of Saints, to put them in minde of the Saints, and ſo by little and little, haue at laſt worſhipped the workes of their owne hands, and for feare of forgetting the Saints, haue forgotten the ſecond Commandement;

mandement; I thought it better to haue you remember them, by hearing their names, and by reading what they taught vs in the Scripture, and how they led their liues, then by looking vpon a painted piece of paper, or a carued ſtone. And this by the way may bee maruelled at, that they which loue to worſhip Images, neuer loue to name their Children after the names of the Saints; for if they had ſo done, by this time wee ſhould haue had no other names but *Mathew*, *Marke*, *Luke*, *Iohn*, *Timothy*, and ſuch as followed CHRIST faithfully. Then *Moſes*, and his mildneſſe would bee more talked of: *Samuel*, and his obedience would

would bee more ſought after, *Abraham* and his faithfulneſſe would bee more followed.

4. Laſtly, this I will tell you, that there is no man but will bee aſhamed to do any thing, which ſhall diſgrace the good name, after which hee is called; as if one ſhould ſay: Is this a *Moſes*? Is this an *Elias*, and hath ſuch qualities as theſe?

CHAP. II.

Children to bee taught betimes, and brought vp gently.

I AM further alſo to entreate you, that all your Children may bee taught to reade, beginning at foure yeeres

yeeres old or before, and let them learne till ten, in which time they are not able to doe any good in the Commonwealth, but to learne how to ſerue GOD, their King and Country, by reading. And I deſire, entreate, and earneſtly beſeech you, and euery one of you, that you vvill haue your Children brought vp vvith much gentleneſſe and patience. What diſpoſition ſo euer they bee of, gentleneſſe will ſooneſt bring them to vertue; for frowardneſſe and curſtneſſe doth harden the heart of a Child, and maketh him weary of vertue. Among the froward thou ſhalt learne frowardneſſe: let them therefore bee gently vſed, and alwaies kept from idleneſſe, and bring

bring them vp in the Schooles of learning, if you bee able, and they fit for it. If they will not bee Schollers, yet I hope they will be able by Gods grace to reade the Bible, the Law of GOD, and bee brought to ſome good Vocation or Calling of life.

Pro. 22.6. *Salomon* ſaith, *Teach a Child in his youth the trade of his life, and hee will not forget it, nor depart from it when hee is old.*

CHAP.

Chap. 12.

Choyce of Wiues.

NOw for your Wiues the Lord direct you; for I cannot tell you, what is beſt to be done. Our Lord ſaith: *Firſt ſeeke the kingdome of God, and his righteouſneſſe, and all things elſe ſhall bee miniſtred vnto you.* Firſt, you muſt ſeeke a godly Wife, that ſhee may be a helpe to you in godlineſſe: For GOD ſaid *It is not good for man to bee alone, let him haue a helper meet for him*: And ſhee cannot bee meete for him, except ſhee be truly godly; for God counteth that the man is alone ſtill, if his Wife bee not godly. Gen. 2. 18.

godly. If I ſhould write vnto you, how many the Scripture maketh mention of, that haue beene drawne to ſinne, becauſe they married vngodly wiues, it would be tedious for you to reade.

Gen. 6.2.3. The world was drowned, becauſe men married vngodly wiues. 1.Reg. 11.4 *Salomon*, who was not only the wiſeſt man that euer was, but was alſo mightily indued with the Spirit of God, by marrying idolatrous women, fell for the time to idolatry: Neuer thinke to ſtand, where *Salomon* fell. I pray God, that neither you, nor any of yours may at any time marry with any of thoſe, which hold ſuch ſuperſtitions, as they did, or as ſome doe now; as namely, to pray to Saints,

Saints, to pray in Latine, to pray to go to Purgatory, &c. Let no riches or mony bring your poſterity to this kind of tradition. The beloued Apoſtle of Chriſt ſaith: *Loue not the world, nor the things that are in the world*: for hee knew well, that a little that a man loueth not, would ſuffice him: a little with a godly Woman, is better then great riches vvith the wicked. *Rebecca* ſaith, *I ſhall bee weary of my life, if* Iacob *take a Wife of the daughters of* Heth: as if ſhee ſhould ſay, If my ſonne marry an vngodly Wife, then all my comfort of him and his is gone, and it will bee a continuall griefe to mee, to ſee him in league and friendſhip amongſt the wicked. If ſuch a ſhame

1. *Ioh.* 2. 15.

shame and sinne commeth vpon my Sonne, as can by no meanes bee helped, nor by no meanes comforted, what auaileth me then to liue?

2.Cor.4.16. *Bee not vnequally yoked*, (saith the Holy Ghost) it is indeed very vnequall, for the godly and vngodly to bee vnited together, that their hearts must bee both as one, which can neuer bee ioyned in the feare of God, and Faith of CHRIST. Loue not the vngodly: marry with none, except you loue her, and bee not changeable in your loue: let nothing, after you haue made your choyce, remoue your loue from her; for it is an vngodly, and very foolish thing for a man to mislike his owne choyce, especially since God

God hath giuen a man much choyce among the godly; and it was a great cauſe that mooued GOD to command his to marry with the godly, that there might bee a continuall agreement betweene them.

CHAP. 13.

It is a great folly for a man to miſlike his owne choyce.

METhinkes I neuer ſaw a man ſhew a more ſenceleſſe ſimplicitie, then in miſliking his owne choyce, when GOD hath giuen a man almoſt a World

world of vvomen to choose him a Wife in. If a man hath not wit enough to chuse him one whom hee can loue to the end, yet mee thinkes hee should haue discretion to couer his owne folly; but if hee want discretion, mee thinkes he should haue policy, which neuer failes a man to dissemble his owne simplicity in this case. If he want wit, discretion, and policy, hee is vnfit to marry any woman.

Doe not a woman that vvrong, as to take her from her friends that loue her, and after a while to beginne to hate her. If shee haue no friends, yet thou knowest not, but that shee may haue a Husband, that may loue her. If thou canst not loue her

feſſing thy owne imperfecti-
ons, and to call to God for his
aſſiſtance. Now when a ſinner
by himſelfe, calleth his owne
wayes to remembrance, and
confeſſeth his particular ſinnes,
then hee ſeeth what ſinne his
owne nature is moſt ſubiect
vnto, and prayeth earneſtly
againſt that ſinne, wherewith
hee is moſt infected, and con-
feſſeth his owne weakeneſſe,
and wondreth at himſelfe, that
he is not able to ouercome that
one ſinne, as well as hee can
ſome other ſinnes of as great
force. The reaſon is this, the
nature of man is wholly cor-
rupted with ſinne, and is good
for nothing: as the earth is fit
to bring forth nothing but
weedes, except it bee digged
and dreſſed, and continually

laboured and weeded: yet one vveede or other will grow in ſome part of the earth by nature, vvhich will not grow in another part, though it bee ſowne there, but ſome other weede will grow there, that is as ill, and one vveede ouergrowing the ground, is able to make it vnprofitable for any thing: ſo one ſinne will rule vvhere another vvill not, and that one ouer-running thee, is able to make thee an vnprofitable member of the Church: therefore thou muſt labour by priuate prayer to ouercome it.

Chap.

CHAP. 121.

Men become worſe, for want of vſing good meanes.

MOreouer, as a garden, if it bee twenty yeeres kept with digging, watring, and weeding, and then be let but two yeeres alone, it will become vnprofitable, ſauage and of no reſpect: euen ſo, if thou doſt in thy youth, or many yeeres vſe priuate prayer, and hearing of the Word preached, and publike prayer and faſting, and all good meanes to keepe thy earthly body in ſubiection, yet if thou becommeſt negligent and careleſſe but a while, it will ſoone become ſauage and wilde, and

consequently an vnprofitable member of Christ his Church, or rather manifest thy selfe to bee no member, as the earth will bee no Garden: and therefore you must haue a continuall care of your selues. It is not for a small matter that you must haue this care, but for a great and a most glorious Kingdome, which lasteth for euer, where thou shalt enioy the sweete and louing presence of almighty GOD, and bee a member of Iesus Christ in the Kingdome of Heauen for euer, world without end. Then neither Satan, nor the World, nor thy owne Flesh shall bee able one minute to trouble thee, if through faith in Christ, by continuall prayer, thou once

once getteſt thither. Neither is it to ſhunne a little danger, that you may bee thus watchfull and wary of your ſelues, as was drowning in the Red Sea, which was a figure of hell: but it is to auoyd burning in Hels torments for euer and euer, and being ioyned to the Diuell and all his wicked ſpirits for euer, there to bee tormented, and neuer haue reſt. And this will bee more then a thouſand millions of paine, to thoſe that ſhall enter into theſe torments, to thinke that GOD hath offered ſo mercifull a meanes, as to ſend his owne Sonne to indure thoſe paines for them, that they might neuer haue felt them, and ſent them his Word, and willed

them to follow that; and that ſhould teach them to follow Chriſt, & Chriſt ſhould bring them to Heauen: and if that the Diuell, the World, and the Fleſh, did lay blockes in their wayes, more then they could remoue, that then they ſhould call vpon him, and hee ſhould helpe them ouer; and make the vvay in time more plaine and eaſie for them; and yet they vvould not take a little paines heere, to keep them from endleſſe paines of hell fire. Oh, how vvill they bee tormented, vvhen they know, that there neuer vvill be an end of their perpetuall miſerie? VVhat vvould they not giue? (nay, they haue nothing to giue; for the World hath deceiued them, and hath taken all things

things from them) but what paines vvould they not take to follow our Sauiour now, if they might? paines? nay, they vvould thinke it a great pleaſure, and vvonder greatly at themſelues, that they euer could thinke it paines; vvhen indeed it is moſt pleaſant, and moſt comfortable, the moſt profitable, and moſt delightfull; yea and the moſt contenting thing in the vvorld.

CHAP. 22.

To lay hold on Chriſt, is the beſt thing in the world.

IT is the moſt pleaſing thing, becauſe it brings ſo

ſweete contentment to the ſoule, minde, and conſcience of man, that nothing can offend it. It is the moſt comfortable thing, in regard it ſo comforteth & ſtrengtheneth the heart, that nothing can grieue it. It is moſt profitable, for it getteth an euerlaſting Kingdome to thoſe that vſe it. It is moſt delightfull, for it bringeth ioy to the whole man. It is moſt contenting, for no croſſe in the world can diſcontent it; vvhen as the World on the contrary ſide are neuer content, neuer quiet, neuer feele ioy in their hearts. Though they laugh, their hearts are not quiet; for *there is no peace to the vngodly.* And this is the cauſe that they ſeeke ſo much for

Eſa. 48.22.

for paſtime, and ſit vp in the night ſwilling and drinking, vntill they feele ſleepe call them to bed, and then they lye downe like brute beaſts, neuer regarding the miſſpending of their time, nor calling for grace to ſpend the reſt of their dayes better. And yet for all this, in the darke they often feele diſcontent in their mindes, becauſe they doe follow the Diuell that wicked Serpent, which will torment them, and hee beginnes to torment heere, and yet they will ſerue him. On the contrary, thoſe that ſerue GOD, and follow Chriſt, and euery night reconcile themſelues vnto him, and confeſſe their owne weakneſſe, and pray Chriſt their

Sauiour to defend them that night and euermore, they feele much comfort in their hearts; for CHRIST begins the comfort heere. *I laid mee downe in peace, and roſe againe,* (ſaith *Dauid*) *and the Lord ſuſtained me.* So they vvhich ſerue God, and follow Chriſt, are in peace; for the Lord ſuſtaineth them.

Pſal.3.5.

CHAP. 23.

What neede there is to ſpeake much of Chriſt.

IT may be you maruell, my Sonnes, vvhy I vvrite ſo much of Chriſt. Maruell not why I write: for I wonder,

der, that euery one which hath heard of him, doth not write what Chriſt hath done for vs. For was it not a great wonder, that the only begotten Sonne of God ſhould come downe from Heauen, and take our fleſh vpon him, and keepe it without ſinne, and ſuffer himſelfe to bee buffeted, and alſo to haue his face ſpit in, and to bee moſt ſpitefully crowned vvith a crowne of thornes? And being vvithout ſinne, hee bare all our ſinnes vpon him, and hauing neuer offended GOD, hee bare all the wrath of GOD, and indured the paines of hell for vs, vvhich was due vnto vs for our ſins, and hee hath ouercome ſinne, death, and hell for vs, and aſcended into heauen to pre-

pare

pare vs a place there, and yet he left vs not thus, but hee left his Will and Teſtament, to direct vs the right vvay how to come vnto him; and yet hee did more for vs then this: for hee taught vs in his VVord, how wee ſhould know when vvee vvere out of the way, and how wee ſhould returne into the right way againe. And yet hee did more for vs then this, hee promiſed that hee would bee with vs vnto the worlds end, and whenſoeuer wee wanted his helpe, doe but call vpon him, and hee would helpe vs. And yet hee did more for vs, hee ſent Preachers to call vpon vs, and to put vs in remembrance of theſe benefites, and to direct vs the right way to

Mat.28.26

Heauen

Heauen to himſelfe. And what promiſes hee hath made to vs, to entice and draw vs to come vnto him, and what threatnings and warnings hee hath giuen vs to ſhunne hell, it is impoſſible for me and all the VVriters in the world to write. Saint *Iohn* ſaith, *If all the things which Chriſt did, were written, the world would not containe the Bookes.* But I am ſure, if all the Writers in the VVorld had written vvhat Chriſt hath done for vs, they could not ſufficiently declare it. If all the Sea were Inke, and all the Iron in the World were Pennes, and all the creatures VVriters, they could neuer declare the great benefites, the great bleſſings, and the great mercies giuen vnto

Ioh.21.25.

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vs in CHRIST IESVS our Lord and Sauiour. What is man vvithout Chriſt, more then a firebrand of hell? and vvhat an excellent creature a man is in Chriſt, can hardly be expreſſed; and yet there are many that are angry, becauſe there are ſo many bookes. Reading good bookes worketh a mans heart to godlineſſe; for euen as the fire warmeth the Waxe, and maketh it fit to receiue a good faſhion; euen ſo good bookes, written of the mercies of GOD in Chriſt, are the vvay to Chriſt, and teach vs how to ſhunne the vvay that leades from Chriſt. But becauſe I would haue you writers of the mercies of God in Chriſt; I vvill tell you what good writing of bookes doth:

doth: It makes the vvay to Chriſt eaſie to thoſe that deſire to goe in it. And I will tell you vvho are they that are angry with writing of Books: they are ſuch as are ignorant; and the more ignorant they are, the more angry: they are thoſe that loue the vvorld ſo vvell, that they cannot finde leaſure to reade bookes. Saint *Iohn* ſaith, *Loue not the world, nor the things that are in the world: for the loue of the world is an enemy to God*: And heere you ſee that they are enemies to God, for they loue not to haue him ſo much vvritten of. And they that loue not many Bookes, loue not many Sermons; neither do they care ſo much to know vvhat Chriſt hath done for them, and how they

they ſhould follow Chriſt: they are ſtalled with it: they loue the earth: they can talke of it yeere after yeere, and they are neuer weary. In truth, it would weary a heauenly-minded Chriſtian to heare an earthly-minded man, how continually hee will talke of the earth and earthly things: the very time that hee is in the Church, hee can hardly hold his peace from talking of ſome earthly thing or other: and the whole Sabbath which GOD ſanctified and reſted himſelfe, and in mercy to him commanded him to reſt, that will hee neuer reſt from theſe earthly and tranſitory things; for heauenly reſt hee neuer reſpecteth. Truely I thinke hee meaneth to make himſelfe

ſelfe ſure of hell hereafter: for CHRIST ſaith, *Hee that loueth the world, is an enemy to God*: and hee that is an enemy to GOD, can neuer come to bee an Inheritour of the Kingdome of Heauen, except hee returne and reconcile himſelfe to GOD through CHRIST: and hee cannot bee thus reconciled, except he leaue his earthly affections, and attend vpon CHRIST: For GOD loueth none, but onely thoſe whom hee ſeeth waiting and attending vpon his Sonne; and then the Almighty God accepteth him as his ſonne, and bids him call him Father, and whatſoeuer hee needes, hee is ready to furniſh and relieue him withall: But if hee bee obſtinate, and will

will not attend vpon Chriſt, but attends his own buſineſſe and vvorldly affaires, GOD neuer reſpecteth him, how many friends ſoeuer hee hath in the vvorld, nor how mighty ſoeuer they are, and then are his riches and his friends nothing worth, neither can they doe him the leaſt good as can be thought of.

Now, hee that loues not vvriting of Bookes, nor hearing of Sermons, he hath little leaſure, and leſſe deſire to pray: This I aſſure you is true, and his owne conſcience will tell him ſo much, let him examine it when hee will; for Sermons, and reading good Bookes, are the onely meanes to bring a man to prayer, and prayer is the one-

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ly meanes to helpe vs to the mercies of GOD in Chriſt: For if vvee heare Sermons, and doe not pray earneſtly to GOD, for IESVS CHRISTS ſake, to ſend the HOLY GHOST to enlighten our vnderſtanding, and to ſanctifie our hearts, and follow that vvhich wee heare, vvee are neuer the better; for many heare and vnderſtand not, and many vnderſtand, and follow it not: But there is none that prayeth faithfully to vnderſtand, and for grace to follow it, that obtaineth not, if hee continue in true prayer. The Holy Ghoſt ſaith; *Pray alwayes, and in all things bee thankefull*: and the promiſe is made, *Aske, and yee ſhall haue*; that is, vvhatſoeuer

1. *Theſ.* 5. 17, 18. *Math.* 7. 7.

ſoeuer you goe about, pray to God to bleſſe it, and thanke God in proſperity, and aduerſity, or howſoeuer it pleaſeth God to deale vvith you; for it commeth by his prouidence, and therefore be thankfull to GOD, what croſſe ſoeuer it pleaſeth him to lay vpon thee: Doe not as they which rage and ſweare at the loſſe of a few earthly things; but thanke GOD againe and againe, that it is no worſe. If it bee but for the loſſe of ſome earthly thing, it cannot bee ill for the Childe of GOD, for *Iob* neuer honored God ſo much, nor did ſo much good in the Church of GOD, while hee was rich, as when hee was poore: for when hee was rich, the Deuil him-

himſelfe told GOD, that *Iob ſerued him not for nothing*. As if hee ſhould ſay: Thou haſt giuen him many bleſſings, if hee ſhould not bee thankefull, it were a maruell.

CHAP. 24.

The vnthankefulneſſe of rich men, a great ſinne.

OH, this vvill bee a witneſſe againſt many rich men, which receiue many great bleſſings, and yet they be vnthankefull: for the Diuell thought, that hee which receiued gifts and bleſſings, could not chuſe but

but bee thankefull: and yet vvhen *Iob* vvas rich, he neuer did GOD ſo much honour nor ſeruice in his Church, as vvhen his goods vvere gone: for before, he was a rich man, and liued well, and gaue ſomthing to the poore: what ſhould he haue done vvith his goods elſe? And ſo did many more beſides him. But when all his goods were taken away, hee did not as vvorldly men doe: hee did not ſay, I am bewitched; or, It is the negligence of my ſeruants; but hee ſaid, *The Lord giueth, and the Lord taketh, and as it pleaſeth the Lord, ſo it commeth to paſſe; bleſſed be the name of the Lord.* And thus hee became thankefull for his loſſes. This is a thing that euery one cannot doe:

Iob 1.9.

doe: and hee was ſo patient and thankefull, vvhat croſſes ſo euer it pleaſed GOD to lay vpon him, that hee glorified GOD in his obedience, and ſhewed that he loued GOD, and that his loue was not ſet on this worldly vvealth. So hee might haue God without the world, he cared not: hee was none of thoſe that muſt needs haue God and the world together, or elſe they will none; but he was one that left an example to the vvhole Church of God to bee thankefull and patient.

Chap.

Chap. 25.

How to reade with profit.

I Pray reade the story of *Iob*, and not onely reade, but gather some fruit out of it, and euer when you beginne to reade any part of the Scripture, lift vp your hearts, soules and minds vnto God, & pray priuately or publikely; but of priuate prayer neuer fayle: and desire God, for Christs sake, to enlighten your vnderstandings, to sanctifie your hearts, and to make them fit to receiue the good seed of his Word, & to giue you grace to bring forth fruit to Gods glory: for Christ saith; *In this is my Father glorifyed, that you bring forth*

Iohn 15.8.

forth much fruit, and be made my Diſciples. And againe he ſaith, *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in Heauen.* Heere you may ſee you muſt glorifie God, and you muſt leaue an example to the Church, that you ſerue and loue God; this did *Iob*: and I pray God, for Chriſts ſake, that you may doe the like; and that you may doe it, you muſt pray to God continually, yea, and in priuate, for his grace and aſſiſtance.

Chap. 26.

The preeminence of priuate Prayer.

THis is the moſt excellent vertue and happineſſe, that belongeth to priuate prayer, no man by any meanes can depriue a man of it. Some haue had their Bibles taken away, that they could not reade: Preachers haue been baniſhed, that they could not heare: they haue beene ſeparated from company, that they could not haue publike prayer, yet priuate prayer went with them: therby they talked with God, and made all their miſeries knowne vnto him, and craued his aſſiſtance in all their troubles. And this is the greateſt comfort

comfort that all good Chriſtians haue, that no man can bar them from priuate conference with God. Then take heed you doe not barre your ſelues from it, ſince none elſe can do it, and you know not what need you ſhall haue of it, nor what accident may happen to you in your liues, nor what neede you ſhall haue of it in the houre of death. Therefore, if you would alwaies haue it, you muſt alwaies vſe it, and then you ſhall ſee what profit will come by it, and then you will be humbly, faithfully, and familiarly acquainted with God.

Chap. 27.

The benefit of acquaintance with God.

OH heauenly and happy acquaintance! for the longer thou vſeſt it, the ſtronger will be thy faith, the humbler thy heart, the earneſter thy zeale, and the holier thy life; and this makes God accept you in Chriſt, and then thou art he that Chriſt ſpeaketh vnto, when he ſaith, *Aske what you will, and it ſhall be done vnto you.* Thy faith wil be the ſtronger, becauſe thou ſhalt ſee that God heareth thy prayers, and granteth thy requeſt. The more humble wil thy heart be, becauſe thou ſeeſt thine owne miſery & corruption, and that

Iohn 16.23

all grace and goodneſſe comes to thee from God: and this wil make thee more earneſt and zealous in prayer, and thy earneſt and faithfull prayer will moue God, according to his promiſe, to giue thee grace and faith: for the Apoſtles prayed, and ſaid, *Lord, increaſe our faith.* And this grace and faith will worke in thee holines of life, and then ſhalt thou be able to fulfill Chriſts ſaying: *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in Heauen.*

Luk.6.25.

Mat.5.16.

Chap. 28.

How long wee haue need of priuate Prayer.

NOw that you and euery one of you ſhal haue need of priuate prayer, from the very beginning of your life, to the very laſt houre of your dayes, my owne experience teacheth me: and the Word of God, a true witneſſe, affirmeth, that we are wholly corrupted by the fall of *Adam*, with ſinne, and therefore continually wee ought to ſuſpect our ſelues, & to call vpon God without ceaſing, for his helpe, grace and aſſiſtance in all our actions: for we know that our owne fleſh is our own enemy, and that it is made of the earth, and

and is ſo heauy and earthly-minded, that it can neuer ſeek for heauenly things, without the eſpeciall grace of God; and the Diuell hath made an entrance into this earthly body, by reaſon that our owne Parents *Adam* and *Eue*, did take of the fruit of diſobedience at his hands, and did eate at his appointment: ſo that now he claimeth ſuch an intereſt in vs, that none but Chriſt can keepe him out: and therfore we haue no way, but to call continually on the Name of GOD in Chriſt, to aſſiſt vs with his gracious Spirit, which will keepe away the Diuell, ouercome the world, and conquer our owne fleſh for vs.

Chap. 29.

Who pray priuately.

THis is certaine, that there are none Godly, but those that pray priuately and truely to GOD, according to his Word, and there is no vngodly person, no swearer, no prophaner of the Sabbath, no drunkard, no adulterer, no couetous person, no prophane person, nor none that is of a false religion, not warranted by the Word of God, that doth pray priuately, truely & faithfully. By these considerations you shall finde out the true marks of the children of God; for the wicked can heare the Word, reade, come into publike assemblies of Prayer: the hypo-

hypocrite will talke of faith, as if he had come preſently from heauen; but to goe into a priuate place, and lay open his heart before God, confeſſe his owne imperfections, and pray that hee may not bee an hypocrite, he is farre enough from it. The ſwearer, the adulterer, the couetous, the idolater, nor no vncleane perſon dare come to God in the name of Chriſt, except they leaue their wicked waies; and without they bring Chriſt with them, they cannot come to God; and Chriſt delighteth not to goe with thoſe that are continuall breakers of his Fathers commandements: for CHRIST himſelfe telleth them, that *hee that keepeth the commandements, and teacheth men ſo to doe, he ſhall be great in* Mat. 5.19.

the Kingdome of Heauen: and
Pſal. 50.23. *to him that ordereth his conuerſation aright, will I ſhew the ſaluation of God*, ſaith God by the Pſalmiſt. Moreouer, Chriſt
Mat. 16.24. ſaith, *Hee that will follow me, let him forſake himſelfe, and take vp his croſſe and follow me*: As if he ſhould ſay, I am gone to heauen, and if you meane to follow mee thither, you muſt forſake your ſelues. I know this will be a croſſe vnto you, but you muſt take it vp and follow me, or elſe you may not come there.

CHAP.

CHAP. 30.

The way to rule our corruptions.

AGaine, when the children of God, who would faine bee with their Father, see that they cannot rule their owne flesh, then with humble hearts they goe to God, and cry and call to him for help, that hee would help to bridle their vnruly affections, euen but for that day, and at night they will wait vpon his Maiesty againe; and thus they will neuer leaue him, till they feele the Spirit of GOD working in their hearts; and that will stirre them to continuall prayer. But the

the wicked want faith to goe in the Name of Chriſt; and this is the cauſe, there are ſo many vvicked prayers in the vvorld; for they that make them, haue no faith in Chriſt: and without him, they haue no promiſe to bee heard: and therefore vvanting faith to come to CHRIST, they goe to the Saints to pray for them; and yet the Saints did neuer promiſe them ſo to doe, neither doe they know whether the Saints heare them or no. Againe, ſome pray in Latine, vvhen they doe not vnderſtand vvhat they ſay, nor what they pray for; but the holy Ghoſt ſaith, *Pray with the Spirit, and pray with the vnderſtanding alſo.* Why, ſay they, God knowes our hearts; wee pray

1. Cor. 1. 4, 15.

pray vvith the heart. GOD knowes indeede that their hearts are vaine and fooliſh, becauſe they doe not pray with vnderſtanding, and therefore they haue no promiſe to be heard; and yet they will haue a paire of Beades, and tell how many prayers they ſay, though they cannot tell what they ſay. I dare vndertake, a Parrat might pray as well as they doe, if it could ſpeake all the words. They pray while they liue, that they may goe to Purgatorie; and when they die, they giue much goods to others, to pray that they may come out of Purgatorie againe: Theſe are moſt vaine prayers, neuer warranted by the Word of GOD. They pray alſo to

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our Lady to helpe them, like as the Iſraelites prayed to the Queene of Heauen: and as the Iſraelites prayers were accepted, ſo are theirs.

But I pray God, for Chriſts ſake, that you, nor none of yours may make ſuch prayers. And I pray God to bleſſe his whole Church, that their prayers may bee right, and faithfull, for prayer is the key which openeth vnto vertue. Oh Lord, let not our prayers be turned into ſinne; for then the gates of thy mercie ſhall be ſhut againſt vs.

Wherefore wee humbly beſeech thee, giue vs the Spirit of Truth, that we may pray rightly, which if we doe, wee muſt needs ſearch the Scriptures, and ſee there how Chriſt tea-

teacheth his Diſciples to pray: *When yee pray, pray on this manner, Our Father, which art in Heauen, &c.* And whatſoeuer prayer is not on this manner, is wicked and vngodly. And yet heere you ſee, there is neither praying to Saints nor Angels, neither praying for the dead, nor to the dead: and therefore all ſuch prayers are wicked, and are the ouerthrow of all thoſe that vſe them. *Mat.6.9.*

But Chriſt ſaith, *When thou prayeſt, enter into thy chamber, & when thou haſt ſhut thy doore, pray vnto thy Father in ſecret, and thy Father which ſeeth in ſecret, will reward thee openly: vſe no vaine repetitions, as the Heathen doe, for they thinke to bee heard for their much babbling; but* *Mat.6.6,7.* *Ioh. 16.23.*

but whatſoeuer yee aske the Father in my Name, that will hee giue you. Matth.7.7. *Aske, and you ſhall haue; ſeeke, and you ſhall finde; knocke, and it ſhall be opened vnto you.* Matth.7.9, 10,11. *If your children aske you bread, will you giue them a ſtone? or if they aske you fiſh, will you giue them a Serpent? if ye which are euill, can giue your children good gifts, how much more ſhall your heauenly Father giue the Holy Ghoſt vnto them that aske it?* And this was a great mercy in Chriſt, not onely to bid vs pray, but alſo to promiſe, that whatſoeuer wee aske the Father in his Name, wee ſhould haue it: and hee appealeth to our conſciences, how wee would deale with our Children, if they aske vs any thing, and giueth vs war-

warning, wee ſhould vſe no vaine babbling, and telleth vs wee ſhould aske in one word, the holy Ghoſt, without the which wee are miſerable wretches: which if wee haue, we enioy all happineſſe and peace, for hee muſt bee our Comforter and bring vs vnto CHRIST, and hee will bring vs vnto his Father. Chriſt alſo willeth vs to aske the Spirit of Truth, becauſe hee will inlighten vs, and ſhew vs the way of all happineſſe: and becauſe our faith ſhould bee ſtrengthned to aske the holy Ghoſt, hee alſo promiſed vs to ſend him, to teach vs all things, and bring all things to our remembrance, without which wee are like a houſe which is built

Iohn 16.13

Iohn 15.26.

built faire on the out-ſide: but there are no windowes to ſhew any light at all into it, and then the houſe is good for nothing, becauſe there remaines nothing but darkneſſe in it: euen ſo darke is the earth of *Adam* which wee are made of, that though wee ſeeme neuer ſo faire on the outſide, yet if wee haue not the Holy Ghoſt within vs, we can neuer ſee to finde the way to Chriſt: And then it is vnpoſſible to come vnto the Father; and ſo conſequently wee muſt needs periſh; For CHRIST ſaith, *Mat.11.27.* *No man commeth to the Father, but by mee.* And heere you ſee, that thoſe that put their truſt in Saints to pray for them, haue no promiſe to bee

bee heard, and it ſhewes that they are not inlightened by the Holy Ghoſt, to ſee the way to CHRIST, and they themſelues will confeſſe, that they dare not goe to CHRIST: which ſheweth that they haue no faith to beleeue his promiſes, nor will to obey his Word. For Chriſt ſaith: *Come vnto mee, all yee that labour, and are laden, and I will eaſe you.* Here you ſee that hee leaues out none, but cals all ſinners vnto him, and promiſeth that he will eaſe them. I humbly beſeech God to giue you, and euery of you, to the worlds end, grace to pray to God for the Holy Ghoſt. And I pray you let mee requeſt you to pray to God continually, to

Mat.11.28

to inlighten you with the holy Spirit, that the Holy Ghoſt may bring you to Chriſt, ſo CHRIST to bring you to his Father; and then ſhall you raigne with them, for euer and euer, world without end. Which God grant for Chriſts ſake, our onely Mediatour and Aduocate.

CHAP. 31.

The benefit of the Holy Ghoſt.

SEeing ſome pray not at all, and others pray falſely, doe yee often and earneſtly pray for the Holy Ghoſt;

Ghoſt; for I will tell you what hee will do, hee will inlighten you, and vnite you to Chriſt, and giue you grace to rule ouer all your affections, and make you able to be Maſters of your ſelues: where on the contrary ſide, they which haue not the Holy Ghoſt written within them, are maſtered and ruled by their owne filthy affections, and ſo become ſeruants to them; but if yee haue the Holy Spirit, ye ſhall bee able to ſay to your ſelues, as the Maſter ſaith to his ſeruants, Thou ſhalt do this, and thou ſhalt doe that: Thou ſhalt not ſweare, nor blaſpheme thy God: Thou ſhalt not drinke and ſwill like a beaſt, neither ſhalt thou come in company among ſuch, &c.

Reaſon

Reaſon thus, I will ouercome thee by Gods grace, thou earthen pot-ſheard, which brought'ſt me nothing, and wouldeſt thou now confound all theſe excellent graces, which it hath pleaſed the Almighty God to beſtow vpon me in Chriſt? No: by the grace of God, I will rule ouer thee, or elſe I will pine thee. I may ſay with Saint
2.Cor.12.7. *Paul*, theſe are *the meſſengers of Satan to buffet me*: I will pray to my GOD to aſſiſt mee,
2.Cor.12.9. and *his grace is ſufficient for mee*. I know thy nature, thou art like an vnruly Colt, that if hee bee pampered, fedde, and well kept, hee will throw his Maſter vnder his feete, and cares not what becomme of him, ſo hee may bee rid of him,

him, and then hee runnes whither he liſt himſelfe, although hee fare much worſe then hee did before: euen ſo is it with thoſe that become ſubiect to their affections, they are as hard to bee ouercome as a wilde Colt, which many times is like to bee, and ſometimes is, the vtter deſtruction of his Maſter: therefore your reſolution muſt bee, to deale with your ſtubborne and rebellious affections, as you will deale with a pampered wilde Colt, and ſay vnto them: By GODS grace I will not bee ouer-maſtered by you, I ſcorne to ſerue ſo beggerly and ſo baſe a ſlaue as thou art, I will bridle thee, and thou head-ſtrong, ſtout, proud, ſcornefull, and diſobedient,

bedient, vntemperate, vnholy, high-minded, froward, couetous, and idle diſpoſition, for there is no goodneſſe in you by nature, but by GODS grace I will temper you, I will make you humble, patient, chaſte, quiet, and diligently to fall to ſome labour, you ſhall neuer bee idle, for that will bring you to nought. And this muſt bee the victory betwixt your ſelues and your affections, and then the Holy Ghoſt will teach you to maſter your ſelues, and not ſuffer you to bee ſubiect to euery filthy motion of the fleſh. Further, *Hee will teach thee all things, and bring all things to thy remembrance*; as, *GOD reſiſteth the proud, and*

giueth grace to the humble. Hee that committeth adultery, ſinneth againſt his own body, and maketh the Temple of God, the temple of an Harlot. Hee that will not worke, let him not eate. Hee will giue thee faith to quench all the fiery darts of the Diuell. Therefore pray for the Holy Ghoſt in all temptations, hee will bee with thee in them, and ſtrengthen thee to ouercome them, hee will bee with thee in the houre of death, when all thy friends, thy pleaſures, and profits vvill forſake thee, and then hee will bring thee to Chriſt; and therefore pray for him, and acknowledge his great mercy in Chriſt, who hath taught thee thus to pray, and whatſoeuer thou neglecteſt, neglect not priuate prayer,

Iam.4.6. 1.Cor.9.18, 19. 2.Theſ.3.10 Ephe.6.16.

and howsoeuer thou doest, seek for continual knowledge, that your prayers may bee according to the Word of God; for if they be not such, then are they turned into sinne, and then thou hast nothing to relieue, comfort, or reconcile thy selfe to God again: for as concerning all the sins that a man hath falne into, through the frailty of nature, he hath beene reconciled to God by faithfull prayer; but if your prayers be not at all, or not as they ought to bee, then all your help is in vaine.

CHAP.

CHAP. 23.

God accepteth weake Prayer.

IT is a very weak Prayer that God will not accept, if it be rightly made. I ſpeake thus much, becauſe I would not haue you diſcouraged, & think you had as good not pray at al, as pray weakely: for the Almighty God accepteth your obedience & wel-meaning, that you will prepare your ſelues to pray as wel as you can: but if thou ſee thy ſelf neglect priuate prayer, be ſure that Satan hath ſomething to worke againſt thee: and by this you may vnderſtand, that there are vone that did or euer ſhall periſh, but it was becauſe either

they did not pray at all, or elſe, becauſe they did not pray as God had warranted them in his Word. Me thinks if I were a man and a Preacher of Gods Word, as (I hope) ſome of you ſhall bee, and I pray God, for Chriſts ſake you may, I ſurely perſwade my ſelfe, that through Gods grace I ſhould bring many to pray rightly, which now pray vnaduiſedly, or not at all. But thoſe that haue gotten a cuſtome to pray after the inuention of men, and contrary to the Word of God, as to pray to Saints, to pray to Angels, to pray to our Lady, to pray in a tongue they vnderſtand not, to pray to the dead, to pray for the dead, to pray to goe to Purgatory;

gatory; theſe, I ſay, you may pray for, that they may not vſe ſuch prayers any longer, but to perſwade them, is almoſt as vaine as their prayers. Yet once againe I ſay, vnto you, Pray: for you haue no promiſe, except you pray. *Aske, and yee ſhall haue* (ſaith Chriſt;) *he* doth not ſay, You ſhall haue, whether *you* aske or no: but he ſaith, *Aske, and yee ſhall haue.* Was not this a great mercy of our Sauiour Ieſus Chriſt, to proffer vs, if we would but aske, we ſhould haue? Surely, I thinke hee were a very vnworthy perſon, that would thinke much to aske a thing, for which he might bee the better for euer. If a Maſter ſhould ſay to his Seruant, When ſuch a leaſe

Mat.7.7.

comes out, aske mee for it, and I will let thee haue a very good penny-worth in it: because thou hast spent thy time in my seruice, and in attending vpon mee: therefore I would haue you get something to liue vpon hereafter to defend the world withall, that thou mayest not begge vvhen thou art old: and this were a very reasonable thing. Now the Master being a worthy man, and fully resolued to doe his seruant good, when the time comes, hee considers with himselfe, at how easie rate hee may set the rent of his farme for him to liue vpon, and yet giue some attendance vpon him still. The time being come, hee expecteth when he should aske; but if

if the ſeruant thinkes much to aske, it is tenne to one but his Maſters minde will bee cleane altered, although hee were neuer ſo fully bent to deale liberally with him, and ſaith to himſelfe, If it bee not worth the asking, it ſhall bee worth the keeping; or, If it bee not worth the asking, it is not worth thankes: and very likely hee will thinke worſe of his ſeruant, then euer hee did before, becauſe hee would not aske it, and thinke hee is growne proud, and ſcorned his gentle offer. Now if the Maſter will not giue his ſeruant the thing ſo promiſed, becauſe hee will not aske him, although indeede hee ought in conſcience to giue him ſome thing: for God ſaith,

Let not thy ſeruant goe away a poore man; how doeſt thou thinke thou ſhalt receiue the thing which our Sauiour hath promiſed, vpon the ſame condition that thou ſhouldeſt aske, when thou haſt deſerued nothing at his hands, but he of his owne free mercy hath bought thee, and paid a deare price for thee, and thou haſt done nothing for him, but for thy beggerlineſſe, hee biddeth thee aske, and thou ſhalt haue? What canſt thou looke to obtaine, when our Sauiour Chriſt hath preciſely tolde thee, thou muſt aske, and yet thou refuſeſt to doe it? *Enter into thy Chamber*, ſaith he, *and ſhut thy doore*. Although euery place will ſerue, yet it plea-

Mat.6.6.

ſeth

ſeth CHRIST to name thy chamber, becauſe hee would haue a man vvithout accumbrances. Euery man findeth one place or other to lodge in; let them then finde the ſame place, or ſome place elſe to pray priuately in. *Shut thy doore,* (ſaith CHRIST:) as if hee ſhould ſay, Shut thy ſelfe from the World, and ſhut the World from thee: it may bee thou haſt ſomething to ſay to mee, that thou wouldeſt not haue the World to heare. Oh the mercy, the wonderfull mercy of CHRIST to man, how hee became Man for man! And hee knew the nature of man, that hee would bee loth that euery one ſhould know the corruption which was in him:

and therefore said, Come to mee alone, and shut the doore, no body shall know, what is betwixt thee and mee, I know thy sinnes already, but I would know vvhether thou knoweſt them or no; for many a man sinneth and knoweth it not, because hee knoweth not my Word: but if thou knoweſt them, confesse them to mee, and I will giue thee pardon for them: and if thou wilt leaue them and canst aske helpe of mee, I will giue thee grace to ouercome them: for I haue ouercome them all for thee, euen in thine own flesh, and thou, through mine helpe shalt doe a greater worke: for thou beeing a sinner, shalt ouercome in thy selfe, which is a greater worke then for mee

which

which am God, and without sin, to ouercome sin: and yet not you, but I your Sauiour, who dwell in all those, that lay hold on mee by true faith, for vvithout mee, yee can doe nothing; and therefore come to mee, follow my counsell, come secretly, let no body know of it for hindering you, or for feare vaine-glory should follow you; no man shall neede to know of it, for I will reward you openly. Oh the wonderfull mercies of Christ to man, neuer able to be set out! he knew that man would bee desirous to haue it knowne that hee serued such a worthy Master, as none could serue a better, that euery one should say he serued Christ, he serued the Sonne of God, who will

will bring him to preferment. Euery one deſireth to haue it knowne, that hee ſerueth a noble Maſter, and therefore hee will weare his cognizance vpon his ſleeue, that it may bee knowne what an excellent man hee ſerues: for it is a great credite to ſerue a worthy Maſter, and a man ſhall bee very well accounted of for his ſake: but hee that ſerueth a wicked and vngodly man, ſhall neuer bee ſo well thought of, becauſe his Maſter is wicked, and hee is oftentimes aſhamed of his Maſters doings, ſo that hee will neuer bee a credit vnto him; and therefore, neuer ſerue a wicked man, although hee be neuer ſo rich: for the deſire of man is, to ſerue a Maſter of

of credit, and that CHRIST knew: he knew alſo that man was loth to haue his ſinnes openly knowne: and therefore out of his great mercie and wonderfull wiſedome, he appointed man to confeſſe his ſinnes priuately, without which there can bee no good prayer. He told man, that he ſhould not neede to make ſhew of it vnto the World; for hee would reward him openly, and make it knowne, that hee ſerued a good Maſter indeede; for hee would giue him ſuch graces and bleſsings, as all that knew him, ſhould perceiue that he had them neither of the World, the Fleſh, nor the Diuell, nor of his owne nature: but it ſhould appeare, they were

The rewards of Chriſts ſeruice are heauenly.

were onely the gifts of the Almightie God. He did not promiſe earth and earthly things, you may ſee; for euery venemous earth-worme is full of theſe: the Vſurer, that is as farre from Heauen as it is to hell, where if he take not heede, in time hee may finde his part, he (I ſay) may bragge of his gold: the Extortioner, whom God hateth, may bragge of his ſiluer: the couetous perſon, whom God abhorreth, hee may bragge vvhat a deale of earth and earthly durt hee hath purchaſed; as the Prophet ſaith, *They loade themſelues with clay.* Hee doth not ſay, God giueth it them, but *They loade themſelues.* Among theſe fooliſh and abomina-

Hab.2.6.

ble

ble people, whom the Scripture ſpeaketh ſo much againſt, as againſt no man more, nor ſo much; I thinke, ſtrumpets and vvhores, who for couetouſneſſe ſake ſell their ſoules and bodies, and make themſelues ſuch filthy veſſels in this earth, that it is moſt loathſome to thinke of, may bragge as vvell of their Iewels and coſtly apparell that the world beſtoweth vpon them, as any other of theſe couetous vvretches, whom God abhorreth, and giueth warning that no man ſhall ſpeake well of them: for the Holy Ghoſt ſaith, *Speake not good of the couetous whom God abhorreth.* And that thou maiſt know it is no worldly traſh that God beſtowes on thee:

thee: know, that the Diuell calleth himſelfe the Prince of this World: and ſo one would thinke he were; for theſe outward things are moſt commonly beſtowed vpon the wicked; but that which God will beſtow on thee, is a treaſure which the wicked ones haue not, nor are neuer like to enioy, except they leaue their wicked wayes, and goe priuately to the Lord Ieſus Chriſt, and lay open their miſerable eſtate to him, and craue his pardon and grace to liue a new life; and then hee will giue thee the greateſt treaſure that man can imagine, euen a moſt heauenly treaſure: hee will giue thee faith; which will bring thee to the euerlaſting Kingdome of

of heauen: hee will giue thee patience, to beare all the croſſes and troubles in the world: hee vvill giue thee humilitie, which will fill thee full of grace, and make thee in fauour with God and man; hee vvill giue thee his grace ſo plenteouſly, that thou wilt ſpeake alwayes the truth, and keepe thy promiſes, though it bee neuer ſo much to thy hinderance in the ſight of the vvorld. Nay, in the ſight of the world it muſt needes bee a praiſe to thee; for the vvorld ſeeth that euery earth-worme can breake their promiſe, or turne it ſo, that it is vvorſe then a promiſe-breaking; for it ſheweth that they are full of hypocriſie, diſſemblers, and would ſerue the world,

and

and vvould not haue the Diuell know it: but the Diuell will not bee ſo deceiued: hee maketh account the world is his, and hee hampereth all thoſe that loue it, in chaines, and hee vvill haue the world know it, that it may bee a vvitneſſe on his ſide at the Day of Iudgement: Nay, his owne Conſcience will bee a vvitneſſe againſt him at the Day of Iudgement, that breaketh his word, euen at that dreadfull Day, when the traſh, for vvhich hee ſo lightly regarded his promiſe, ſhall bee conſumed with fire and brimſtone; then will hee vvonder, hee could thinke it would bee ſo long before that Day would come, and now ſeeing that it is come,

The danger of breaking promiſe.

come, hee fully perſwadeth himſelfe, that his paine will neuer haue an end. If thou thinkeſt, that breakers of their word haue a roome in Heauen, reade the fifteenth Pſalme. But what ſhould I ſpeake of a roome in Heauen, when indeede they ought to haue no roome amongſt ciuill men on the earth: Nay, nor yet among the Heathen? for it hath beene accounted ſo great a ſhame for a man to breake his promiſe, that hee vvould rather dye, then it ſhould bee ſaid that hee were one of thoſe. But pray thou priuately and faithfully, and God will not onely giue thee power to keepe thy promiſe with men; but thou ſhalt alſo haue grace to keepe thy word

word and promise thou hast made to Almighty GOD, to forsake the Diuell, the world, and thine owne filthy affections: vvhich will shew openly that thou art the seruant of God, and that God hath bestowed his manifold graces and blessings vpon thee, as Christ said vnto *Peter*, *Flesh and blood hath not taught thee these things, but my Father which is in Heauen.* So euery one that beholdeth thee, will know, that neither the Diuell, the World, nor thine owne Flesh hath bestowed these gifts on thee, but thy Father which is in Heauen. Blessed bee the name of CHRIST for his bountifull goodnesse bestowed vpon mankinde; hee did not onely

Mat.16.17.

bid

bid men pray, and promiſed they ſhould bee heard, but alſo told them to whom to pray; and becauſe men durſt not goe to God alone, hee bade them goe in his Name, and promiſed that hee vvould bee there with them, and hee would be a Mediatour, which none elſe could doe: and hee would make peace betweene God and them, and therefore any might boldly come to him; hee teacheth them vvhere to aske priuately: and what to aske: the Holy Ghoſt, without the which, we are fire-brands of hell: but if wee haue him, wee are Saints in Heauen, euen ioyned to Chriſt, and as his members; and yet hee fearing all this vvould not ſerue, it was his greateſt

greateſt mercie to ſhew vs more concerning two men which vvere praying, and made vs acquainted how they prayed, and how they ſped. Chriſt ſaith, *There was a Phariſe and a Publicane went into the Temple to pray.* The Phariſe was one that thought himſelfe a iuſt man, and deſpiſed others. The Publicane accounted himſelfe a ſinner openly knowne. *The Phariſe ſtood vp and prayed, and ſaid, I thanke thee, oh Father, I am not as other men are, nor like this Publicane: I faſt twice in a weeke, and giue tithe of all that I haue.* Now you may ſee who they bee that ſay, I faſt, or wee faſt: as if they ſhould ſay, I feare it ſhall neuer bee knowne that it is I, or wee that faſt

Luk. 18. 10.

faſt and pray, and pay tithe of all that wee haue, and that we deale iuſtly, and keepe the Commandements. *But the Publicane ſtood a farre off, and durſt not looke vp to heauen, but ſmote on his breſt, and ſaid,* LORD, *be mercifull to mee a ſinner.* Heere you ſee, we muſt humble our ſelues, and confeſſe our ſinnes: for Chriſt ſaith, *Hee went away iuſtified rather then the other: for hee that humbleth himſelfe, ſhall be exalted, and hee that exalteth himſelfe, ſhall bee brought low.* Alſo hee willeth vs alwayes to pray, and not to waxe faint, ſaying, *There was a certaine Iudge in a Citie, which neither feared* GOD, *nor reuerenced man, and there was a widdow in the Citie which ſaid, Doe me iuſtice* Luke 11.2.

stice against mine aduersarie; but hee would not for a time; yet afterward hee said, Although I feare not God, nor reuerence man, yet will I doe her iustice, lest at the last shee chance to weary mee. And the Lord said, Heare what the vnrighteous Iudge saith. And shall not God auenge the cause of his Elect, which cry and call day and night vpon him? And therefore pray continually. And doe not thinke (my sonnes) that I haue spoken too much of Prayer: for as I said before, without it we haue no promise to obtaine any fauour of God, nor yet to be kept from any euill by God, and therefore doe it. You must needs also bee thankefull to God for his mercies in Christ, and most

benefits of GOD, as neere as thou canſt, but to thoſe whom thou knoweſt to be the Lords true ſeruants, and thou muſt doe it for the loue thou beareſt to God. Why ſhouldeſt thou not loue Gods Children much more then any goods thou haſt? There is great reaſon to doe it, able to perſwade any man, if his heart bee not of ſtone. For GOD made vs moſt excellent creatures, according to his owne Image. Satan came by ſtealth and ſubtilty, and through enuie ſtole away that excellent Image from vs, and made vs moſt vgly perſons, deformed Diuels, ſo that wee were aſhamed of our ſelues, ranne away and hid our ſelues, and wee were good for nothing,

but euill for all things, fit for nothing but fire-brands of hell, into the which wee were ready euery houre to fall, and God had ſaid, that if wee ſuffered the diuell to deceiue vs, hell ſhould bee our portion, the diuell ſtood gaping to receiue vs: wert thou not in a miſerable caſe then? I tell thee, wee were all in this miſerable caſe. And I tell thee true, I am ſorry at the heart, when I ſee any that doth not conſider the caſe wherein hee was, and I am afraid, leſt any of you ſhould forget the ſtate wherein yee were, and ſo become vnthankefull, and fall into it againe. Oh, the danger is great! But tell me, wouldeſt thou not loue him, that would come and make thee

thee like a God againe, and waſh away all thy filthy poiſon, and deliuer thee from the ſlauery of the Diuell, and from the fire of Hell, and ſet thee in Paradiſe againe; yea, in ſuch a Paradiſe as the Diuell can neuer haue power to deceiue thee? And for thy better aſſurance, bids thee hold thee by him, and thou ſhalt neuer need to feare? If thou ſhouldeſt not loue him and all his, thou wert greatly to blame. But I know now in thy diſtreſſe thou dooſt not make ſo much queſtion, whether thou ſhouldeſt loue him or no; for thou thinkeſt it vnpoſſible but that thou ſhouldeſt loue him and all his, and doe whatſoeuer he would bid thee. If thou wert once in

Gods fauour againe, thou wouldeſt not diſobey him for all the Diuels and worlds that euer were. But oh the miſery! heere is the thing: how is it poſſible that thou ſhouldeſt bee helped? God is thine enemy, the Diuell is thine enemy, the World can doe thee no good, nor make thee cleane: for all thy bloud within thy veines is corrupted, thy heart-bloud is become moſt filthy poiſon, and thou art become moſt vgly, deformed like the Diuell, and thou art a ſhame to thy ſelfe, although no body ſee thee but thy ſelfe, and hell fire is ſo bigge, that all the water in the world cannot quench it. Thus beginning to deſpaire, thy torments beginne to increaſe,

creaſe, when thou couldeſt ſee no way to eſcape it: but oh the loue of GOD, the wonderfull loue of God toward thee, neuer to bee expreſſed, not for any goodnes that is in thee! for behold heere what a filthy creature thou art; but for the euerlaſting goodneſſe that was in himſelfe, his great mercy and wonderfull wiſedome, hee found a way, euen for his owne ſake: or elſe man and his poſteritie had beene burning in hell fire for euer and euer. How did he find a way? he ſent his owne Son to waſh this filthy creature man; his onely Sonne, I ſay, the Sonne of God. And how did hee waſh him? No water would make him cleane: hee waſhed

him with his owne bloud, and hee ſweate water and bloud, with waſhing of him; yea, he ſhed his heart-bloud, and gaue it man to drinke, that it
Mat.26.27 might enter into his heart, and ſo runne thorow all his veines, and ſo cleanſe him in-
Gen.6.12. deed. *Mans fleſh was corrup-*
Mat.26.26 *ted. The Sonne of God brake his Body, and gaue them his fleſh to eate*, that it might renue their fleſh, and that their le-proſie might be healed. And the Sonne of God did this indeed; hee brake his body, and gaue it vs to feed on; he ſhed his bloud, and gaue it vs to drinke, or elſe wee could neuer haue bin cleanſed. But woe is mee, God would not accept him; he ſaid that man for his diſobedience to him,

and

and obeying the Diuell, muſt goe to hell, and burne there. Oh the mercies of the Sonne of GOD, how is it poſſible they ſhould bee ſhaddowed out! for no body can expreſſe the depth of it, that hee would indure the paines of hell for vs: he being Man, endured them; and beeing GOD, ouercame them: hee ſtopped the mouth of the diuell, ſhut the gates of Hell, tooke man by the hand, hee hauing waſhed him, and endured the paines of hell for him; hee takes him by the hand, I ſay, and leades him to his Father, he accepts him in CHRIST. Oh the mercies of God in CHRIST, that are neuer able to bee ſet out by man! Man through his fall

Epheſ.3.18, 19.
Gal.3.13.
Iohn 4.21.
Eccle.7.29

wrought his vtter ruine alone by himſelfe, Chriſt, the Sonne of God, hath wrought his recouerie alone by himſelfe, without the helpe of any, and ſet man in a far better eſtate, then hee was before; for now hee hath giuen him the hand of faith to hold on him, that hee may neuer fall: before, man was alone, but now, hee is ioyned faſt vnto Chriſt by faith. Now what hath man to doe? To follow Chriſt, and take hold of him by faith. Not that man deſerueth Heauen by following Chriſt, no nor by his faith; but hee taketh hold of him, which hath deſerued Heauen for him, and bringeth him thither; and ſetteth him in a glorious place by God his Father,

Iohn 7. 16.

Iohn 11.25.

*Mat.*16.16

Father, and GOD accepteth him in Chriſt, and taketh him at his hands. *No man commeth to the Father, but by mee* (ſaith CHRIST.) Now oughteſt not thou in conſcience to loue, obey, and follow his counſell, that hath done this for thee? and to loue all his children and ſeruants, better then the children and ſeruants of thy vtter enemy the diuell, who was not onely enemy to thee then, when hee firſt corrupted thee and thy ſeed, but hee is vtter enemy to thee ſtill, and not onely an vtter enemy to thee; but alſo to Chriſt thy Sauiour, and will by all meanes hinder him, and impouerish his Kingdome, and if he can poſſible, hee will bring thee from Chriſt to hell

Mat. 11. 27.

againe ? And wilt thou inrich his Kingdome for a little goods (which Chriſt neuer bid thee get) who is an vtter enemy to thy Sauiour, and ſeeketh by all meanes to impouerish his Kingdome, to ſpeake againſt his Word, to ſcoffe at them that follow him ; yea, often ſtoppeth their mouthes that would gladly ſpeake on Chriſts ſide, ſaying, If thou art altogether on Chriſts ſide, thou art not *Cæſars* friend, and wilt not inrich his Kingdome ? Thou knoweſt when thou inricheſt Satans Kingdome, thou weakneſt the Kingdome of Chriſt, in that thou weakeneſt thy faith ; for thou canſt not in faith part with any of thy goods, to one whom thou doſt

Iohn 19.12.

doſt not thinke the ſeruant of God in Chriſt; and *whatſoeuer is not of faith, is ſinne.* And I prooue this vnto thee thus: When thou loſeſt the fauour of GOD, and becommeſt a bond-ſlaue of the Diuell, thou loſeſt all the bleſſings, which God in mercy hath made for thee, and beſtowed on thee. But they did not then fall to the diuell, but did fall to the Lord whoſe they were; for they were not thine before, but the Lords, and therefore thou couldeſt not loſe, nor forfet them to the Diuell: yet thou haſt loſt them from thy ſelfe, & they fell to the Lord, who lent thee them ſo long as thou didſt ſerue him, but the Diuell finding thee poſſeſt of them, claimeth them now,

now, not that hee hath any right to them, but like an vſurping Tyrant; and it was thy fault in yeelding thy obedience to him, which maketh him to claime thee as his bondſlaue, and all thy goods to bee at his commandement, but thou haſt nothing to loſe but thy ſelfe, and that thou loſeſt, but CHRIST redeemed thee. Take heed therefore; for as an vſurping Tyrant, who hauing gotten once poſſeſsion of a Kingdome, will euer after lay claime to it, and will vſe all the meanes he can to get it againe; and the firſt poſſeſſion is not onely a great light to make him get it the eaſier; but alſo it maketh him, if hee get it againe, to keep it more ſtrongly, & fortifie it with a mighty power,

power, and keepe watch and ward in it, that hee will neuer loſe it againe: So will the Diuell; and therefore take heede thou deale not with any of the ſeruants of the diuell, nor by no meanes inrich his kingdome. If a noble and worthy minded man, who hath great poſſeſſions, paſſe by ſome puddle, where he ſhould ſee a Harlot caſting away her owne ſonne; if he ſhould inquire for the father, and finde, that contrarie to nature, hee were run away from his own child, leauing it to vtter ruine and deſtruction; if this noble-minded Gentleman ſhould take vp the childe, and cauſe it to bee waſhed, and cloathed, and fedde, and cauſe it to bee inſtructed, and taught thoſe things

things which it were fit it ſhould learne, and when hee came to bee a man, hee ſhould ſay, I found thee thus and thus, and ſeeing no body had care of thee, I tooke thee vp, and euer ſince maintained thee in good eſtate; and now I would haue thee acquainted with my affaires and buſineſſe; for I meane to truſt thee with thoſe things that I haue: for ſo it is, my King calleth mee, and the affaires of my Country require that I ſhould neglect mine owne buſineſſe, and attend vpon them; wherefore I leaue my Lands, Lordſhips and Tenements with you in truſt, till I come againe: let them to my friends, and let them peny-worths, that they may well liue vpon them:

them: let your owne friends ſome part of them; deale ſo in it, as at my comming home I may finde you faithfull. Now if this ſeruant ſhould neglect his charge, neglect his owne friends and his Maſters, and goe for a little more rent, which his Maſter cared not a whit for, & let his lands and Tenements to his vtter enemies, who growing rich with the lands and goods of this noble Lord, would bee ready to bid him battell at his returne home, and to ſtrike at him with his owne ſword; iudge you, would not this Lord thinke, he had dealt very euill with him? Nay, would not euery honeſt man that ſhould but heare of it, thinke and ſay that he had dealt moſt vildly

vildly with ſo good a Lord and Maſter, and that hee were neuer meete to come in the company of an honeſt man againe? Thus hath Chriſt dealt with vs, When our vvicked father and vngodly mother, *Adam* and *Eue*, caſt vs into the puddle of ſin, & ran away and left vs there, where wee ſhould neuer haue bin able to haue gotten out, Ieſus Chriſt, the only Son of the High and mighty God, our mercifull Lord & Sauiour, came by and waſhed vs, and brought vs vp at his owne coſt and charges, and we haue nothing, but from him; he taught vs himſelfe in all good doctrine: and beeing gone to ouercome the enemy of his King and Country, hee hath left his goods with thee, bids

bids thee to deale with his seruants, and let them good penniworths, and deale not with his enemies, neither make any marriage with them, yet thou for a little mony wilt buy and sell, marry and giue in marriage with them: yea, and thinkest, because thou findest them more rich in the World, they are better for thee to deale withall; and yet they are the vtter enemies of thy Lord, and will be ready at his comming to bid him battell, and strike at him with his owne sword. 2. Cor. 6. 14.

CHAP.

Chap. 45.

The right vſe of goods.

HEre thou ſeeſt, what cauſe thou haſt to loue Chriſt and his ſeruants, and how thou oughteſt not to loue thine owne, but to vſe it, as the Lord hath appointed thee, whoſe indeed it is. If thou dealeſt not with thy Lords goods and lands, as he hath appointed thee, art thou not in a great fault? ſurely, thou haſt nothing to ſay for thy ſelfe; ſaue to appeale to his mercy, confeſſe thy ſinnes and amend thy life. But if a Preacher, whom God hath enlightened to ſee, what hee was out of Chriſt, & what he is in Chriſt,

and

and hath willed him to tell the people from his mouth, how hee and they ſhould now behaue themſelues inwardly in their hearts, and outwardly in their goods and ſubſtance: if he, I ſay, whom God hath ſet vpon a Hill to giue light to many: if he, I ſay, whom God hath giuen much vnto, and of whom much ſhall bee required: If hee, I ſay, whom the Sunne of vnderſtanding ſhould ariſe vpon: nay, if he, I ſay, in whoſe heart the glorious Sonne of God ſhould ſhine, will darken his glory with the thicke clouds, or rather thicke clods of this earthen world, his ſinne is great: but vvhat did I ſay, darken their light? nay, they darken the light of the Goſpell, that all

Tit. 2.1.

*Mat.*5.14.

*Luk.*12.48.

all should see to goe by: nay, they darken the glorious light of the Son of God, and eclipse his glory; whereas *they should draw many vnto Christ* by their liberalitie and true preaching, they driue many from Christ by loue of their owne (as they say) and by their idlenesse and negligence in preaching (as I say) and I say, this loue of their owne, as they call it, is a thousand times worse in them, and doth a multitude more of hurt, then in other ordinary men, who loue the world as well as they: but there are not so many that looke on them, and God hath not set them for a light, as he hath done the preachers. And the reason why the preachers are many times ouercome, is this, because the enemy

1. Tim. 4. 16

enemy doth bend all his forces againſt them, not vnlike the enemy to the Iſraelites, who ſaid, *Fight neither againſt more nor leſſe, but againſt the King of Iſrael.* So doth our enemy the Diuell, hee fighteth neither againſt more nor leſſe, but againſt the Captaines of the Church; namely, the Preachers; for he knoweth, that if they be once ouercome, then the whole Armie will ſoone be confounded and brought to nought. Be you all vpholders of them, wch by no means can be done, but by prayer: for as our Preachers ſhould pray for all, ſo all ſhould ſend vp their prayers to Almighty God, in the name of his Sonne, to ſend his holy Spirit into the hearts of the Preachers, to ſanctifie them

1. King. 22. 31.

them throughout, that they may be holy in body & mind, following the example of our Sauiour Chriſt, who ſaid to *Peter* his Apoſtle, whom hee had appointed to bee chiefe Preacher to the Church of the Iewes, *Peter, Peter, Satan hath deſired to winnow thee like wheat, but I haue prayed that thy faith faile not.* Againe, S. *Paul* appointed by the Sonne of God to bee chiefe Preacher to the Church of the Gentiles, witneſſeth of himſelfe, ſaying: *The meſſenger of Satan was ſent to buffet me, but I beſought the Lord Ieſus that he might depart from me.* Now in theſe two great combates made between the Diuell and the deare children of God, ye ſee that prayer is the vveapon whereby the Tempter

Luk.22.3.

2.Cor.12. 7,8.

Tempter is ouercom. Wherefore I earneſtly entreat you, let your prayers alwayes bee ſent vp to GOD, through Chriſt, for the Preachers, and all ſuch as are in high places, that ſo they continuing firme and ſtedfaſt, your faith may by them be more confirmed.

And the bleſſing of God Almightie, the Father, the Sonne, and the Holy Ghoſt, be with you all, from this time, euen to the end of the world.

Amen.

FINIS.

B L